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PRINTING AND BOOKSELLING.

Some time between the years 1430 and 1445, there lived in Mayence a rich goldsmith, whose name was John Fust or Faust, the first man who ever sold a printed book. His name has always been associated with that of Guttenburg and Schoeffer as one of the *inventors* of printing; but, as is reasonably to be inferred, eroneously; for in all the evidence with which the annals of typography supply us, he appears as the capitalist by whose pecuniary advances Guttenburg was able to bring his art into practical operation. Having vainly endeavored to produce good print in Strasburg, after expending a fortune, Guttenburg returned to his native town, Mayence, and opened his mind to Faust. The goldsmith—manifestly a shrewd man of business—saw, from the progress his fellow-citizen had made in his new method of producing books, that the thing was likely to turn out a good speculation, and warmly embarked in it. A partnership was speedily entered into, and in 1445 a printing press was set up in Mayence, for taking impressions from the wooden blocks with which Guttenburg commenced his art. The goldsmith and his associate worked in secret, and for some time without success; till Peter Schoeffer, an illuminator of manuscripts, and a confidential person in their employ, hit upon the expedient of making moveable metal types by means of punches and matrices. Faust was so delighted with Schoeffer for his ingenuity, that he not only took him into partnership, but gave him his daughter in marriage. This happened in 1452. Much patience and capital were expended even after this advance in the art made by Peter Schoeffer. The first book they tried the new system on was the Latin bible, and before twelve sheets of it had been printed, Guttenburg and Faust had expended 4,000 florins. Still they persevered, and after three years of laborious exertion, the bible was completed.* A good number of this—the first of all first editions—having been struck off ready for the market, the next thing was to devise means for disposing of them, and it was determined that Faust should travel with copies, *calling them manuscripts.* 'It is certain,' says Lambinet, 'that Faust, Schoeffer, and their partners, sold or exchanged in Germany, Italy, France, and the most celebrated universities, the books which they had printed.' This was a matter of very great difficulty and delicacy. The process by which the books were produced was a secret, which every person whom Guttenburg or Faust took into their employ was bound by oath not to divulge; to say that the bibles were produced otherwise than by the usual plan, would have partly divulged the secret, and it was for that reason that the whole of their work was executed in exact imitation of writing. The bible was printed on parchment, the capital letters illuminated with blue, purple, and gold, after the manner of ancient manuscripts, and they were sold as such at manuscript price—namely, sixty crowns.

About the year 1463, Faust set out on a bookselling expedition through Italy, Germand, and finally to Paris, with a stock in trade, consisting principally of bibles and psalters. In each place, there is reason to believe, he not only busied himself in selling his bibles and psalters, but organized agencies for the sale of his wares in his own absence. Having disposed of as many of his folios as he could to the Parisians at sixty crowns, he—unwisely perhaps—reduced their price, first to forty, and then to twenty crowns. This naturally excited the apprehension and the ire of the *libraires* and scribes, of whom Paris was at that period the head quarters, there being no fewer than six thousand persons who subsisted by copying and illuminating manuscripts. It was not in nature that this large and important body—who held their privileges under the university—should sit tamely by and see a man selling for twenty crowns what they got from sixty to one hundred for. The rapidity with which Faust produced his psuedo-manuscripts, so as to supply the constant demands charges produced on his stock, gave rise to a suspicion that he dealt with the Evil One. This suspicoion was strengthened when the subscribers—who were principally monks—set about comparing the various copies of Faust's bibles. They found a degree of resemblance in each of the books—even to the minutest dot—which they concluded could only have been produced by supernatural means. The emnity of the scribes against Faust as an underselling bookseller now threatened to become a religious perescution. The fraud once discovered, however, Faust's case was taken up by the civil power, and he was obliged to fly from Paris, to escape the officers of justice. He returned to Mayence, but he found no rest there; wherever he had sold his books, he had of course practised deception, and the agents of justice were equally clamorous for him in his native town. He withdrew to Strasburg.

In the meanwhile, Mayence was taken by storm by Adolphus of Nassau. By this event Faust and Schoeffer's journeymen were dispersed, and deeming themselves absolved from their oath of secrecy, they carried the invention into various parts of Europe; many of them setting up presses of their own. Then, and not till then, Faust made a merit of necessity, and wrote and circulated a work in which he described the whole process by which his books were executed. That there should be no further doubt or ambiguity as to whether the productions of himself and partners were manuscrips or print, he placed at the end of his little book the following colophon or inscription:—'This present work, with all its embelishments, was done, not with pen and ink, but by a newly invented art of casting letters, printing, etc., by me John Faust, and my son-in-law, Peter Schoeffer, in the famous city of Mentz upon the Rhine.' In this, as in every other instance, honesty proved to be the best policy; for now that Faust had cleared up the mystery, he was no longer pursued as an impostor; and ultimately we find him in 1466 in Paris, making arrangements for establishing a permanent agency for the sale of the productions of his own and his son-in-law's press. This, as we shall presently see, he effected. In the midst of his labors, however, death overtook him. In that year the plague raged in the French capital, and Faust fell a victim to it, far away from his home and his friends.

Such is a bare outline of the career of one of the parents of printing, and the sole father of modern bookselling. John Faust, (otherwise John *Hand*) was the very reverse of such a necromancer and personal friend of the Evil One as tradition and error has succeeded in picturing him. The truth is, he is often confounded with Jean-Frederic Faust, a charlatan and almanac-maker, who lived about a century after the goldsmith's death, and upon whose history Goethe, the German poet, constructed his celebrated play. Nothing could be more opposite than the characters of the two men: the one a plodding, yet withal a liberal and far-sighted tradesman; the other a quack, but one, we may mention, not quite unconnected with the mysteries of the book trade. To ensure his almanacs a large sale, he advertised them as having been annually dictated to him by Beelzebub. The confounding of the two men took its rise most likely from the cunning of the monks, after the Reformation; of which, there is no question, the diffusion of the bible, by means of the press, was the primary cause. They therefore owed John Faust no good-will for the part he unwittingly took in destroying their system, and tried to defame his memory by mixing up his life with that of a mountebank.

The venerable goldsmith, printer, and bookseller did not depart this life till he had placed the Paris agency on a secure footing. The name of the agent he employed was Herman de Statten, and the agency was carried on at the house of one John Guymier, as we learn from a curious document found in a copy of Faust and Schoeffer's edition of the Latin bible. It is a deed of sale of the book to Tourneville, bishop of Angiers, and runs thus:—'I, Herman, a German, workman of the honest and discreet John Guymier, sworn bookseller of the university of Paris, acknowledge to have sold to the illustrious and learned Master William of Tourneville, archbishop and canon of Angiers, my most respectable lord and master, a bible, printed at Mentz (Mayence), upon vellum, for the price and sum of forty crowns, which I have absolutely received, which I also ratify by these presents, promising to abide by the same, and guaranteeing my lord, purchaser of the said bible, against any one who would dispossess him. In ratification of which I have hereunto affixed my seal, this 5th day of the month of April, in the year of our Lord M.CCCCLXX. Herman.' By this we perceive that since they first came into Paris, the printed bibles were elevated in price.

It happened, unfortunately, that Herman of Statten failed to obtain any legal instrument of nataralisation in France; and when he died—which he did a few years after his master Faust—his effects were confiscated as the property of a foreigner. The books entrusted to him by Schoeffer, and amounting in value to eleven hundred francs, were included in the confiscation. Schoeffer, however, obtained restitution through the liberality of Louis XI. It is a striking illustration of the value and scarcity of money at that period, that the king of France found it inconvenient to pay the sum—equal only to £45, 6s. 8d.—at once; but did so in two yearly instalments!

The distribution of Faust, Schoeffer and Company's workmen at the siege of Mayence in 1462, began by this time (1470) to operate throughout Europe, by supplying printers to various continental cities. At this time most printers sold their own books; and if we state the different periods at which printing was introduced into various countries, we shall show also when books of print began to be sold in each place. The first introduction of this invention into Italy was at Subbiaco, in 1465; into Paris, in 1469; into England (Westminster), in 1474; into Spain (Barcelona), in 1475; into Abyssinia, in 1521; into Mexico, in 1550; into the East India (Goa), in 1577; into Peru (Lima), in 1586; into North America (Cambridge, Boston, and Philadelphia), in 1640. One of the most active of the German printers and booksellers, between 1473 and 1513, was Ant. Kober, at Nuremburg, who had twenty-four presses, and nearly one hundred workmen in his employ, and kept open shops at Frankfort, Leipsic, Amsterdam, and Venice, all conducted with the greatest regularity and order. He had on sale not only works of his own publication, but also works of other publishers. At Ulm and Basle there were likewise several booksellers carrying on an extensive trade. The many pilgrimages (wallfahrten) to holy places in the interior of Germany—which were then as much frequented as the sacred shrines in India, and are so still in some Roman Catholic countries—offered them good opportunities for disposing of their books, particularly of those having a religious tendency, which were printed on cheap linen paper, instead of the expensive parchment formerly in use.

Wherever we turn, we shall find that, once introduced into a country, the press was kept in extraordinary activity, and books were spread in every direction. There were in England, from the time of Caxton to 1600, no fewer than three hundred and fifty printers. Ames and Herbert have recorded the titles of ten thousand different works printed here in the same interval; the yearly average number of distinct works issued and sold in the hundred and thirty years was seventy-five. The number of copies of each was, however, in all probability small, for the early booksellers were cautious. Even Grafton only printed five hundred copies of his complete edition of the Scriptures (that 1540); and yet so great was the demand for the English bible, that there are still extant copies of three hundred and twenty-six editions of it which were printed between 1526 and 1600.

In Italy the works of the old classic Roman authors were rapidly printed when means for doing so were introduced. In Switzerland, especially at Geneva and Basle, a great number of books, chiefly of a religious character, were printed and sold immediately after the presses were set up. Indeed the trading talent of the Swiss manifested itself in the beginning of the sixteenth century very prominently in reference to books, for they supplied booksellers even to Germany—to which we must now return.

In the dawn of literary commerce, wholesale trade, in whetever article, was chiefly conducted at fairs, which took place once, twice, or thrice a-year. To these great meetings manufacturers, and agriculturists brought such produce as was not of a perishable character, and which was purchased by retailers, who either came from different parts of the country, or employed local agents to purchase on their account. Amongst other manufacturers, the printers brought their goods, which were bought by retailers, and distributed by them throughout the country. At first the greatest quantity of booksellers stalls was assembled at the Frankfort fairs, where multitudes of strangers and merchants met. Ant. Kober of Nurenburg, Ch. Plantin of Antwerp, and Stephanus (Etienne) of Paris, are recorded as booksellers visiting the Frankfort fair as early as 1473. From this period Frankfort gradually became the great book mart. In 1526 Christopher Froschauer, from Basle, wrote to his principal, Ulrich Zwingli, informing him of the rapid and profitable sale of his books at Frankfort, to persons who had sent for them from all parts. In 1549 Operin of Basle, publisher of the classics, visited Frankfort and made a profitable speculation. At this period appeared Luther, the great champion of the Protestant world, protesting openly and loudly, both in speech and in writing, against the many abuses that had crept into the church of Rome; and the great cause of the Reformation, while it derived great assistance from the printing press, repaid this benefit by contributing largely to its development and extension. Saxony, with its enlightened universities (Wittenberg and Leipsic), now became the seat and central point of free theological discussion and investigation, and the booksellers soon found it worth their while to visit also the Leipsic fair. Besides, the literary intercourse in that country was free and unfettered, whilst at Frankfort it had to contend, in latter years, with several difficulties, arising from the peculiar situation of a smaller state, and the restrictions and vexations of an Imperial Board of Control (Kaiserliche Bücher Commission) established by the German Emperor, through the influence of the Catholic clergy. Archbishop Berthold of Mayence had previously (in 1486) established a similar censorship in his own dominions. The chief object of that board was to watch and visit the book shops—which in Frankfort are all situated in one street, still called the Buchgasse—seizing forbidden books, claiming the seven privilege copies ordered by law to be presented to the universities, and, in fact, exercising the power of a most troublesome police. Against this the booksellers often remonstrated, but without success. At length the principal part of the book trade withdrew to Leipsic, where general fairs were held thrice every year, and where—next to Frankfort—the greatest number of books was sold.

The earliest accurate information obtained respecting the sale of books at Leipsic fair refers to 1545, when we find the printers Steiger and Boskopf, both of Nuremberg, repairing thither with their 'wares.' A few years latter, the fame of this market as a place of sale for books spread over the rest of the continent, and in 1556 it was visited by the Paris bookseller Clement, and in 1560, by Pietro Valgrisi from Venice. From the accidental mention of the visits and names in the annals of the Leipsic fair, we may infer other parts of the world also frequented it habitually, although no record of their presence has been made. The different languages which they spoke had no effect upon the sale of their books, the greater part of which, wherever printed, was in Latin. In 1589, the number of *new* works brought to Leipsic was three hundred and sixty-two, of which two hundred and forty-six, or sixty-eight per cent., were in the Latin language. The literary tastes of that time may be guessed from the fact, that the whole number of these literary novelties, two hundred were on theological subjects, forty-eight on law and jurisprudence, and forty-five on philosophy and philology.

The trade in books carried on in Leipsic, increased so rapidly, that it banished trafic in other articles from the fair. No fewer than fourteen printers and booksellers had, by 1616, taken up their residence in the city. The names of these individuals have become dear to the modern bibliomaniac, from the rarity of the works bearing their respective imprints.* These 'publishers' (for by this period the wholesale bookseller was distinguished from the retailer by that expression) brought to the Easter fair of 1616 no less than one hundred and fifty-three new works, the productions of their own presses. Of other publishers in various parts of Germany, eight resided at Frankfort-on-the-Maine, seven belonged to Nuremberg, four to Jena, three to Ulm, and the same number to Hamburg; Wittenberg, Strasburg,† Gotha, Cologne, Breslau, had each two, and Lübeck, Goslar, Heidelberg, Rostock, and Luneburg, one.

The Easter fair held at Leipsic was now exclusively devoted to books. The booksellers had already organized a system, by which they were enabled to print a catalogue of every new work that was to be sold at the fair, so that purchasers had no difficulty in making their selection; and Leipsic Easter fair became the great book mart for the whole continent.

Having brought our notices of 'the trade' in Germany down to that great era in its existence, the establishment of the Leipsic book fair, and in England to the unhappy time when our country was torn by civil war, and the book, with all other trades, was in a struggling and depressed condition, we shall, in succeeding articles, offer some interesting facts concerning the modern system of bookselling, as practised in various countries where any considerable literary commerce is carried on.

* This bible—the first perfect printed book which ever was issued—was a folio, in two volumes, consisting of six hundred and thirty-seven leaves, printed in large Gothic or German characters. It has no date, and is known by bibliopolists as the 'Mazarine bible,' a copy of it having been discovered, long after it was printed in the library of Cardinal Mazarine, in the *College des Quatre Nations.* Several other copies have since turned up. It is executed with wonderful accuracy and neatness, considering it was the first specimen of the press.

* The chief amongst them were—James Apel, Joh. Boerner, Elias Rehfeld, Joh. Eyering, Christ. Ellinger, Henning Grosse and his father, Abr. Lamberg, Caspar Kloseman, Bartholomew Voigt, and John Perfect.

† Strasburg and all Alsace belonged at that time to Germany.

RUINS OF TEMPLES IN TEXAS.—A gentleman who has traversed a large portion of the Indian country of northern Texas, and the country lying between Santa Fe and the Pacific, says, that there are vestiges of ancient cities and ruined castles or temples on the Rio Puerco and Colerado of the West. He says, that on one of the branches of the Rio Puerco, a few days travel from Santa Fe, there is an immense pile of ruins that appears to belong to an ancient temple. Portions of the walls are still standing, consisting of huge blocks of limestone regularly hewn and laid in cement. The building occupies an extent of more than an acre. It is two or three stories high, has no roof, but contains many rooms, generally of a square form, without windows, and the lower rooms are so dark and gloomy that they resemble caverns rather than apartments of an edifice built for human habitation. Our informant could not describe the style of architecture, but believes it could not have been erected by the Spaniards, as the stones are much worn by the rains, and indicate that the building has stood several hundred years. From this description, we are induced to believe that it resembles the ruins of Palenque or Orulun. He says that there are many similar ruins on the Colorado of the West, which empties into the Californian sea. In one of the vallies of the Cordileras traversed by this river, and about four hundred miles from its mouth, there is a large temple standing, its walls and spires presenting scarcely any trace of dilapidation; and were it not for want of a roof, it might still be rendered habitable. Near it, scattered along the declivity of a mountain, are the ruins of what has been once a large aqueduct, part of which is however in the solid rock still visible. Neither the Indians residing in the vicinity, nor the oldest Spanish settlers of the nearest settlements can give any account of the origin of these buildings. They only know that they have stood there from the earliest periods to which their traditions extend. The antiquarian who is desirous to trace the Aztec or Toltec races in their emigrations from the northern regions of America, may find in these ancient edifices many subjects of curious speculation.

HEALTH—TIMES OF TAKING FOOD.—Nature has fixed no particlar hours for eating. When the mode of life is uniform, it is of great importance to adopt fixed hours; when it is irregular, we ought to be guided by the real wants of the system as dictated by appetite.

A strong laboring man, engaged in hard work, will require food oftener and in larger quantities than an indolent or sedentary man.

As a general rule, about five hours should elapse between one meal and another—longer if the mode of life be indolent, shorter if it be very active.

When dinner is delayed seven or eight hours after breakfast, some slight refreshment should be taken between.

Young persons, when growing fast, require more food, and at shorter intervals, than those who have attained their maturity.

Children under seven years of age, usually need food nearly every three hours, a piece of bread will be a wholesome lunch, and a child seldom eats bread to excess.

During the first months of infancy there can be no set times of giving nourishment. The best rule is to satisfy the real wants of a child, but never to tempt it to take food to still its crying from pain when it is not hungry.

Those persons who eat a late supper should not take breakfast for an hour or two after rising. Those who dine late and eat nothing afterwards, require breakfast soon after rising.

Persons of a delicate constitution should never exercise before breakfast.

If exposure of any kind is to be incurred in the morning, breakfast ought always to be taken previously. The system is more susceptible of infection and the influence of cold, miasma, etc., in the morning before eating than at any other time.

Those who walk out early will find great benefit from taking a cracker or some little nourishment before going out.

Never go into a room of a morning where a person is sick with a fever, before you have taken nourishment of some kind, a cup of coffee at least.

In setting out early to travel, a light breakfast before starting should always be taken; it is a great protection against cold, fatigue and exhaustion.

In boarding schools for the young and growing, early breakfast is an indispensable condition to health. Children should not be kept without food in the morning till they are faint and weary.

Never eat a hearty supper just before retiring to rest.

It is injurious to eat when greatly heated or fatigued. It would very much conduce to the health of laboring men if they could rest fifteen or twenty minutes before dinner.

AMUSEMENTS.—There is nothing more agreeable to human nature, than to have somewhat moderately to employ both mind and body.